156 administrative business took up most of the time at the
159 meeting, and only the Governor and the Egyptians took part
554 in the discussion. At the conclusion of the meeting, the
635 Governor asked if any present had comments to make. Hajj
648 'Ali rose, and delivered a formal and well-prepared speech
[871] on the inadequacies of the educational facilities in Matruh.
[597] He noted that the Governor had promised the Bedouins that if they sent their sons in from the desert for secondary schooling, their material needs would be taken care of, but that in fact the Governor had not kept his promise for there was not enough space and beds for the boys. The Governor apologized for this condition and said he was trying to correct it. I noted that a few Egyptians found something amusing about this incident, but that all of the Bedouins present were serious and nodded in agreement with the points made by Hajj 'Ali.

156 We should note that Hajj 'Ali was the only Bedouin to
159 speak up at the meeting, that he spoke in the formal, tradi-
554 tional manner, and that he showed concern for the real problems
635 of the Bedouins. Hajj 'Ali is careful to protect his identity as a Bedouin, and in this he differs from the 'umda and most of the "status group."

121 In situations of induced change, the cultural problems
156 involved differ in their conception and immediacy as defined
159 by the agents and the recipients of change. Hajj 'Ali, who
554 is both an agent and a recipient of change, is intimate with
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156 by the secretary of the cooperative society who requested
159 that the government furnish bus service between Matruh and
554 al-Qasr. The Governor thought this a good idea and said he
635 would inquire into the matter.
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156 As the Governor suggested that the meeting be adjourned,
159 Hajj 'Ali stood up, faced the Governor and began another of
554 his formal speeches in the rich tradition of Arabic; it was
635 the best Arabic I had heard spoken in the desert. This speech
177 was for the benefit of all present, Bedouins and officials
•537 alike. Hajj 'Ali made no requests but simply thanked the
Governor for honoring al-Qasr with his presence. In this
short well-prepared tribute, he said:

> We feel the efforts of the government and we can scarcely imagine or dream of this development. For instance, we were living in tents and now only five per cent remain in tents while the remainder are in houses. We were dressed simply, but now we are dressed in poplin material. Those who could afford one set of clothes now can afford two. Thanks be to God, all this is due to Jamal Abd al-Nasser.

156 It is significant, of course, that smiles once again
159 played on the faces of the Governor's entourage and nothing
554 but admiration on the faces of the Bedouins. As Hajj 'Ali
635 spoke he did not face the Governor directly but turned aside,
537 speaking both to him and the Bedouins--Hajj 'Ali, the Bedouin,
had been sitting on the ground before the Governor. The
[634] 'umda and shaikh had accompanied the Governor on his tour

156 159 554 635 537 [634] [122] [522] and they sat on chairs inside the tent. I returned to Marsa Matruh in the 'umda'e car (1964 Ford, highly polished) with the 'umda and the shaikh. They openly joked about Hajj 'Ali and his manner of presentation; they repeated some of his "stilted" phrases and laughed. Hajj 'Ali gave last year's reception speech also. This is because, his son says, Hajj 'Ali is considered a fine speaker by the Bedouins of al-Qasr.

121 177 178 We can see how these details carry larger implications within the context of political and social structures undergoing change. It is the stuff which the anthropologist finds important for an understanding of the process of change.

156 159 554 177 178 If I have established thus far that Hajj 'Ali is politically active and representative in both the traditional and the modern systems, then the attempt is now to prove that he consciously seeks to change the traditional in the direction of the modern for political and moral reasons, and for social and personal reasons.

156 159 554 177 178 124 829 [577] Hajj 'Ali, when he spoke with me, inevitably came around to the subject of international politics, whether this was the question of Israel or the image which America's racial problems presented. Hajj 'Ali was the only man from the whole Marsa Matruh area who was neither shaikh nor 'umda to attend the nomination of Jamal Abd al-Nasser in January of 1965. In all of this, I detect a move on the part of Hajj 'Ali to identify himself with an Egyptian reference group and to